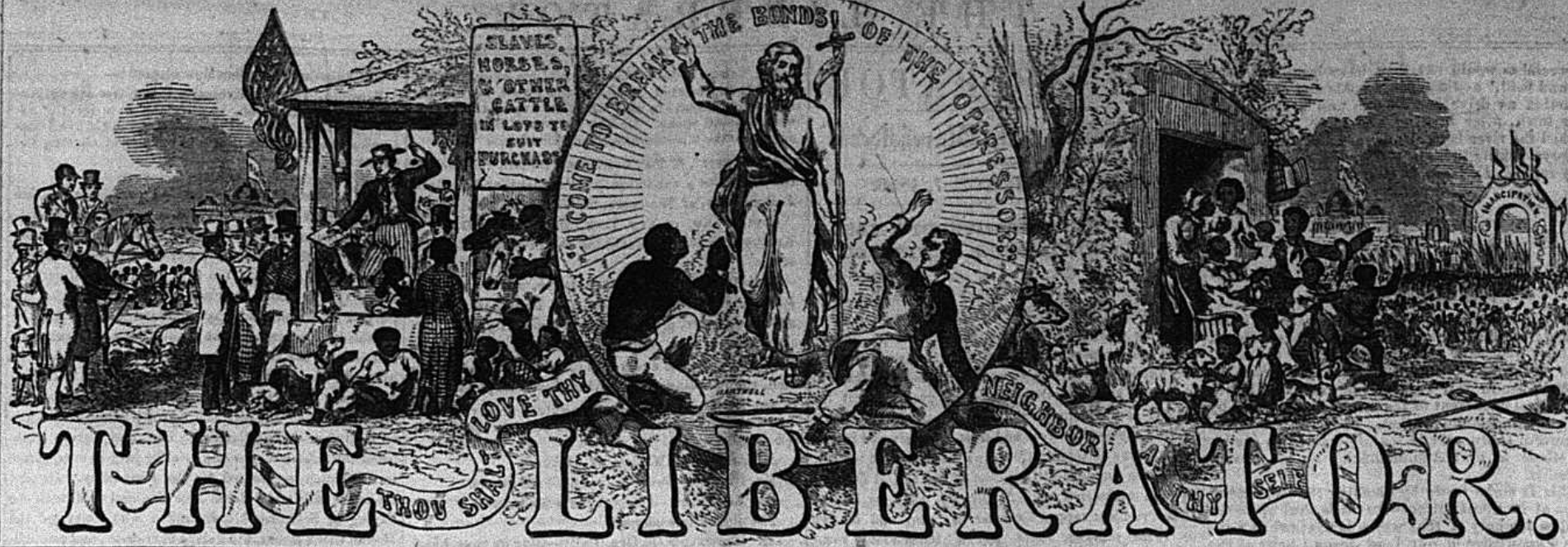


EVERY FRIDAY MORNING, AT THE ANTI-SLAVERY OFFICE, 21 CORNHILL. ROBERT F. WALLCUT, GENERAL AGENT.

TERMS—Two dollars and fifty cents per annum, in advance. Five copies will be sent to one address for TEN DOLLARS, if payment be made in advance.



No Union with Slaveholders. THE U.S. CONSTITUTION IS A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL. 'YES! IT CANNOT BE DENIED—THE slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves.'

WM. LLOYD GARRISON, EDITOR. VOL. XXVI. NO. 10.

BOSTON, FRIDAY, MARCH 7, 1856. WHOLE NUMBER 1131. Our Country is the World, our Countrymen are all Mankind. J. B. YERRINTON & SON, PRINTERS.

REFUGE OF OPPRESSION.

From the New York Observer. THE 'SOUTH SIDE VIEW OF SLAVERY.' This testimony from Africa and the Choctaw Nation ought to make some impression even on prejudiced minds. We have two letters from missionaries of the American Board, speaking of this book. They were received within a few days of each other. One is from Rev. E. J. Pierce, Gaboon Mission. He says:—

'Doubtless you hear from many with respect to this book, and from many parts of our country, and it may be from different parts of the world, but I will venture to say not from many parts of Africa. I think at times my companion, (Rev. J. Best) and myself, are ready to exclaim, "Would that all Africa and tribes of these poor people could be induced to emigrate to our Southern country, and be placed under the influences which the slaves enjoy!" My brother thinks that he would sooner run the risk of a good or bad master, and be a slave at the South, than to be as one of these heathen people. He refers, when he thus speaks, both to his temporal and eternal welfare. If the North and the South would only work together in love, and adopt the plan of colonizing this part of the country with free blacks from the North and freed men from the South, and for the colored man at home, how good it would be. We must change our manner and tone with regard to the South, and study ways to accomplish it. May the Lord make that book the instrument of doing much to effect this change.'

Another letter is from Rev. Cyrus Kingsbury, D. D., Choctaw Nation. He says:—

'Four days ago, the "South Side View of Slavery" fell into my hands. I have read it with great interest. I had before seen some of the remarks of reviewers, particularly those in the February (1855) No. of the New Englander. The book will be read, and will be doing its errand of justice, of truth, and of mercy, after those reviews have passed into oblivion. The spirit in which the book is written, will commend it to every unprejudiced mind. I had formed my opinions relative to Slavery from careful observation, and the experience of almost forty years in the midst of it. I have become more reconciled to the evils of Slavery than I was before leaving New England. But as to the manner of dealing with Slavery, I am fully satisfied that our friends at the North are generally in the wrong. This book has greatly strengthened and confirmed my impressions. I feel that I and my brethren are in good company. We are with good men and strong men on this subject. I have admired the heavenly wisdom which guided the Apostles in the instructions they have given, for the guidance of ministers and missionaries whose lot may be cast in a slaveholding community. With the writer of this book, I have regarded it as a clear evidence of their inspiration. Good can be done to masters and slaves in no other way. The relative duties of masters and servants are what we have to deal with, and not the particular relation they sustain to each other. Often have I desired to see the subject placed in a correct point of view before the Christian public. This book meets my wishes. The writer deserves the thanks of the country for what he has done; and I doubt not many will yet come to appreciate his labors. It is calculated to do good in every corner of our country, and I am desirous it should be read extensively both South and North.'

FROM THE ST. CHARLES REVILLE. A NEGRO STEALER STARTED.

A meeting of the citizens of Dardenne township was held at the house of Ezekiah Moore, on the 11th day of February, 1856, to take into consideration the conduct of Charles Burns, who stands charged with attempting to decoy away from their owners the slaves of several of our citizens. Said meeting was organized by calling Dr. Benj. F. Wilson to the chair, and appointing Robert B. Frayser as Secretary. Upon motion the object of the meeting was explained by Lloyd D. Key, Esq., and upon his motion, a committee of six was appointed by the Chairman to draft a preamble and resolutions expressive of the sense of this meeting; whereupon the chair appointed the following persons to compose said committee: Lloyd D. Key, Barton Bates, Bailly N. Johnson, Henry Hatcher, Samuel C. McClellan, and Charles F. Woodman, Esq.

The Committee, after retiring a short time, reported the following preamble and resolutions, which were unanimously adopted by the meeting:—

Whereas, it has been made known to us, and established in various ways, to our satisfaction of its truth, that a man calling himself Charles Burns, and who states that he resides in the State of Ohio, near the city of Cleveland, and is by occupation a stone mason, has tampered with slaves, and offered to their inducements to attempt to escape from service, and has undertaken to assist some of them to escape; and said Burns, having been charged with the facts, has admitted so many of them as to leave no doubt of his intention, yet it remains doubtful whether he could be convicted of any offence known to our laws, and we being unwilling to do any act which may be in violation of law, and at the same time anxious to preserve our property from such risks, resolve as follows:—

THE LIBERATOR. CASE OF MISS DELIA A. WEBSTER.

WORCESTER, Feb. 21st, 1856.

MR. GARRISON: Observing a recent communication in THE LIBERATOR, over the signature of 'X.', assailing Miss Delia A. Webster, I expected to see some answer from her in your next paper. I am informed, however, by her friends, that she was anxious to reply, and would have refuted the charges, had they not opposed her doing so, on the ground that, if she commenced answering anonymous letters, all her Southern enemies, as well as the half-hearted ones at the North, might assail her over 'X.', 'Z.', and 'B.', until she would be drawn into a newspaper controversy with all the letters of the Alphabet, from A to Z, and for which she has not an hour to spare, as every moment of her time is employed in more important matters. I am a citizen of Worcester, and personally acquainted with Miss Webster. Some of my friends have known her from childhood, and we deem the charges and statements in that communication cruel and unbecoming. Some of them we know to be false. The insinuations are barely so; and as you are a lover of justice, I wish to narrate a few facts, to disabuse the minds of your readers concerning a persecuted and grossly ill-used woman. I have recently returned from Kentucky, where I went by the advice of Judge Barton and others, for no other purpose than to investigate the present condition of Miss Webster's farm and financial matters,—the causes of her embarrassment, and her prospects of redress. In order to collect information that was reliable, I made it my business, while there, to visit several persons of standing and influence in that region, who were well acquainted with Miss Webster and her business. If any one wishes to correspond with these persons, I shall be happy to furnish them with their address.

I found that Miss Webster has a fine farm on the banks of the Ohio, immediately opposite and overlooking Madison, Ind., a city of some fourteen thousand inhabitants. This farm consists of six hundred acres, which is well watered, with a deep, rich soil, easily tilled, and one half of which is cleared and under cultivation. It is situated on a bluff four hundred feet high, and commands a magnificent view of the river and surrounding country for miles in extent. I went all over this place, and do not hesitate to say, that it is decidedly the most beautiful and romantic location I have ever seen, though I have been travelling more or less for the last nineteen years.

This was Miss Webster's home, which she was in process of paying for. Here was invested all she inherited from her father, and all she had saved of her own earnings during long years of toil. Different individuals place different estimates upon its present value. She lived here in peace and quiet, interrupting none, until forced by arbitrary despotism to leave the State on account of her anti-slavery sentiments. From all I could learn, the best and most intelligent portion of that community, while they have no sympathy with her anti-slavery views, yet they respect her for the open and frank avowal of her sentiments; and so far from looking upon her as a violator of law, they regard her case as one of unprovoked abuse and persecution, having its foundation in malice, selfishness, and private personal revenge. Having succeeded in literally driving her out of her own house, off from her own premises, and far away from the State which she had chosen for her home, (it being suited to her health and constitution,) they next determine to put it out of her power to make the remaining payments, so that her farm will be sacrificed; and to this end, they seize all her personal property, which amounts, according to the schedule now on file in their courts, to nine thousand dollars. This property, regardless of all law, they have sold under the hammer, and have also destroyed several tenements. Besides this, they have lawlessly seized and appropriated to their own use the entire crops raised upon her place for two successive years, thereby depriving her of every thing, in order to drive her creditors, who have a mortgage upon the farm, to foreclose and sell it under the hammer. This would have been done, leaving her penniless, had not the friends in Worcester county stepped in to save her in this emergency. They saw her distress and embarrassment, and forwarded the amount necessary to meet the payment. But other payments will soon be due, and unless she gets further help, she will even yet lose every thing, including all that has been paid.

It is not true that the funds raised for her were raised in consequence of any appeal in her letter in the Independent, as is stated. No such thing. In the first place, she made no appeal. That letter was simply a statement of facts, asking neither sympathy nor aid; and, secondly, all the money was raised and forwarded long before that letter was written. Twelve dollars, only, have been subscribed since.

Miss Webster has strenuously objected to any appeal for gratuitous aid. But, in my opinion, we should wait for no appeal. She has suffered in the anti-slavery cause; she is persecuted for righteousness' sake; she has been seized and cast into dungeons, and is now robbed of a handsome property, her real estate plundered and despoiled, and all on account of her anti-slavery principles, which 'X.' says she does not possess. I do not say she does possess them, but such is the belief of Kentuckians, and they have acted in harmony with that belief, of which the above is proof. And had 'X.' as much self-interest at stake to quicken his perceptions as the Kentuckians have, his statements might be entitled to more weight.

An action of trover, to the amount of some ten thousand dollars, has recently been brought in Louisville, in Miss Webster's behalf, against one of her leading persecutors, who is a wealthy man. I consulted some of the first legal gentlemen on both sides the river relative to this case, and all admit it is a clear case, and the testimony in her behalf abundant. But, as important as is the case, she cannot go on and attend to it herself; for not only is her liberty at stake, but her life is threatened if she presume even to appear at the trial.

Learning all these facts in Kentucky, my sympathies were enlisted in her behalf, and having a full knowledge of the condition of her finances, I know she has not the funds with which to prosecute the suit, or even to take the necessary depositions.

DEPUTATION FROM THE IRISH METHODIST EPISCOPAL CHURCH IN THE UNITED STATES.

MR. EDITOR: I have read the strictures of your correspondent Edward Davis in THE LIBERATOR of 15th instant, upon my article in THE LIBERATOR of 11th January, in relation to the above deputation. He states there are many things in the article which, in his judgment, are either false or half true, and gives the following as an instance:—

'The deputation is already in communion and fellowship with a church which has slaveholders in its connexion, and which tries by every means in its power to perpetuate slavery and prevent the anti-slavery cause from progressing.'

In reply to this, Mr. Davis says:—'It is true there are slaveholders in connection with the M. E. Church, but they are only to be found in the border Conferences, where they are so physically and socially allied to the evil, that they find it difficult to be entirely free therefrom.'

Whenever I meet with any person who begins to talk of the difficulty of freeing slaves, particularly if they are on the borders of the free States, and who at the same time professes to be 'a friend of freedom, humanity and evangelical religion,' I begin to suspect I have fallen in with a person who is either a knave or a hypocrite. If Mr. Davis is really a friend of freedom, I would recommend him never to leave himself open to suspicion by pursuing a similar course. The truth is, the difficulty, not only along the borders, but every where at the South, is all the other way, as the directors and managers of the underground railroad can testify, and of which the existence of the Fugitive Slave Law is a public evidence.

But he wants proof that 'the M. E. Church tries by every means in its power to perpetuate slavery, and prevent the anti-slavery cause from progressing.' There are slaveholders in the church; we want no stronger evidence. In what more effectual way can any church, as a church, counteract the anti-slavery cause, than by admitting slaveholders to its communion? or what stronger testimony can it bear in favor of slavery, than by admitting the slaveholder to church privileges, and securing him a place in the future glories of heaven? To say that slaveholders are not disqualified to hold communion with saints on earth, nor with saints and angels in heaven, is, we think, taking the highest possible ground in favor of slavery. If Mr. Davis knows of any thing a church can do, in its capacity as a church, beyond this, or any step it can take more comprehensive, I should like to hear from him.

He says the slaveholders in the border Conferences are under the strict rule of discipline which forbids 'the buying and selling of men, women and children with an intention to enslave them.' I am aware there is such a rule, and know, moreover, that it is a dead letter, meaning nothing, and practically worth nothing as a preventive of slavery. Who is the judge of the intention, or who can be? The tree can only be known by its fruits. The rule neither forbids slave-breeding nor slaveholding, and as directed against slave-trading, it is simply absurd, and inapplicable to the case of American slave-traders. It might do on the coast of Africa, or where men are first bought and sold, for the purpose of being enslaved. As intention is prospective, and as no man or woman can be placed on the auction-block in these United States unless previously enslaved—already a slave—it is clear no person can buy or sell another with an intention to enslave him. Not a slave-trader in the South violates the rule.

Your correspondent's zeal for the reputation of the Methodist Church is not confined to this country. He says:—'The Methodist Church, in general, has done as much or more to evangelize the world as any sect since the days of Jesus-Christ.' With regard to his views of evangelizing the world, or this Church's views, I have nothing to do, at present, nor has the anti-slavery cause any thing to do with them, further than it is itself affected by them. Without travelling so far, there is no branch of the Methodist Church that can be considered free from connexion with slavery, or can be regarded sounder on the anti-slavery question, than the Methodist Church of Canada; yet read the following from the Christian Guardian, (Toronto, Jan. 9, 1856.) 'published under the direction of the Conference of the Wesleyan Church in Canada':—

'Whether it be right or wrong, a fault or a misfortune, it is an indisputable fact, that any church will be more or less affected by the civil institutions of the country in which it exists. It is not correct to say that slavery is in the Church, for it is not an institution of the Church, but of the State. AND THE MORE THAT CAN BE SAID IN THIS CONNECTION, THAT MEMBERS OF THE CHURCH, IN THEIR CHARACTERS AS CITIZENS, ARE THE HOLDERS OF SLAVES. The exclusion of all slaveholders from the Church would not affect the existence of slavery in the State. But the Church admits slaveholders to its fellowship, and this will be the case until the moral sense of the community, on the subject, becomes such as to declare them unfit for church membership.'

The above declaration of the Canada Conference by many of its accredited organs, reveals the spirit of compromise which actuates the Methodist Church, even where it is not directly connected with slavery, nor even physically allied to it, and leaves little doubt that if these brethren were located in Mississippi instead of Canada, they would have but little difficulty in reconciling themselves to their altered circumstances, or in conforming to the political and social state of things around them. But what a precious specimen logic this is to evangelize the world with! Let thieves, and gamblers and sinners of every class and grade, rejoice; as long as their practices are not enjoined by the church, no one of her institutions, they are eligible to church membership. It is this spirit of compromise which has directed all the proceedings of the M. E. Church throughout the length and breadth of this land, and which at this moment is directing her, but with difficult

With regard to such flowers of rhetoric as 'mind blinded by prejudice,' 'heart full of malice, and head lacking knowledge,' I have, of course, no reply.

And now a word in relation to the deputation. It comes here, and does it merely fellowship with individuals of this Church; who may be sound upon the subject,—for doubtless there are individuals who are so,—or with such men as Dr. Durbin and Dr. Bond? And they fellowship not only with the Methodists in Maine and Ohio, but with those of the border Conferences who hold slaves.

Where did the Church which your correspondent says I slandered, stand on this question of slavery when the American Anti-Slavery Society commenced its moral crusade against slavery and all its aids and abettors? It stood with the slaveholder, and openly proclaimed its opposition to abolitionism;—and the claims of its priesthood to be 'called of God,' and its ministers, were equally strong then as they are to-day. Where does it stand now? Let the resolutions of the East Maine Conference, which he gives as evidence of its anti-slavery character, testify:—

1. Resolved, That we regard American slavery with increased abhorrence, and that the time has come when the M. E. Church should adopt conservative but decided measures to free herself from the stain of this great evil.'

May I ask your correspondent, why it was that the time to adopt conservative measures did not come sooner? Others have been employed for the last twenty years, and it appears the time of this Conference is only just come. Have they received any additional light on the evil of slavery? Nothing of the sort. Why have they an increased abhorrence of American slavery? The answer to these questions is simply this: The M. E. Church has become increasingly odious on account of her connexion with slavery; public opinion is beginning to condemn her, and she begins to condemn herself; she can bear it no longer, and she takes measures—to do what?—to free herself from this great evil.'

2. Resolved, That we concur with the North Ohio and Erie Conferences in recommending to the next General Conference so to alter the rule on slavery as to read:—'The buying and selling of any human being with intention of enslaving such person, or holding any person in slavery whose emancipation can be effected without injury to the slave.'

And this is the rule,—not yet adopted, only recommended,—which Mr. Davis adduces as evidence of the anti-slavery character of the church. For any thing to the contrary contained in the rule, it might have been recommended by a Conference of slaveholders in South Carolina or Georgia. 'Without injury to the slave!' Why, the general voice of the slaveholders of the South proclaims that slavery is the best possible condition for the negro, and to free them would only inflict an injury upon them. We are constantly told, that the slaves of the South are better off than the free colored population at the North, and that it is a great loss to the latter that they are not slaves.

If your correspondent thinks the above resolutions any evidence of the anti-slavery character of the M. E. Church, even should the new rule be adopted by the next General Conference, we can only pity him, and hope that he may soon be led to see the anti-slavery cause to a better light.

With regard to the knowledge possessed by the Irish Conference at the time they sent out the deputation, of the position of the Methodist M. E. Church North in relation to slavery, I know that after the separation in the church, anti-slavery lecturers from this country visited Ireland, and held meetings in Dublin, Belfast and Cork. They stated the cause of the separation, and the ground occupied by each section of the Church. They stated that there was no difference in the two branches of the Church with regard to the admission of slaveholders as church members; that the cause of the separation was merely a difference of opinion as to the right, or rather expediency, of a Bishop of the Church holding slaves. Statements to this effect were made in the ears of Methodist preachers, (members of the Conference,) Methodist leaders and Methodist laymen. Now, to suppose that the Methodists of Ireland, who sent out the deputation, did not know the facts in regard to a Church they have been in intercourse and fellowship with all along, and when the facts were proclaimed in their ears, would, I confess, require a stretch of charity of which I am incapable.

Finally, your correspondent asks, Can I prove that 'the M. E. Church and priesthood are as deadly foes to the true Gospel of Jesus as it has ever had to contend with, not even excepting the Jewish priests?' If he will point out any thing more contrary to the Gospel than American slavery, any thing on earth that better deserves the definition given of slavery by John Wesley—'the sum of all villanies,'—or any thing practised by the Jewish priests and people of greater enormity, I might perhaps qualify the expression a little; but as I know of nothing, and as the Methodist priest-hood teach its compatibility with the gospel by admitting the slaveholder to the privileges of the gospel, I see no reason to retract a syllable. I should rather intensify it. The Jewish priests and people opposed the gospel. The priests' opposition, however, was directed more against the teachers than against what they taught. True to their instincts—the instincts of priests at all times—they were grieved that they taught the people. Priests have always opposed whatever interferes with their own authority and privileges; yet Peter testified that he knew that through ignorance they did it; and Paul bears them record that they had a zeal for God, but not according to knowledge; and confesses that he himself 'persecuted, being in ignorance and unbelief.' No such plea can be advanced for the priesthood of the M. E. Church.

With regard to such flowers of rhetoric as 'mind blinded by prejudice,' 'heart full of malice, and head lacking knowledge,' I have, of course, no reply.

And now a word in relation to the deputation. It comes here, and does it merely fellowship with individuals of this Church; who may be sound upon the subject,—for doubtless there are individuals who are so,—or with such men as Dr. Durbin and Dr. Bond? And they fellowship not only with the Methodists in Maine and Ohio, but with those of the border Conferences who hold slaves.

An interesting episode occurred in the Senate of Georgia a week or two ago, in a debate on the bill for the sale of the Western and Atlantic Railroad. The bill contains a provision which precludes citizens north of Mason and Dixon's line from taking stock in the road; and against the incorporation of this clause in the bill, Mr. Pope, one of the Senators, made an earnest appeal. The Augusta Constitutionalist reports the proceedings as follows:—

Mr. Pope, of Wilkes, said:—'Mr. President, when we are considering a second session, we moved to strike out the same words that have called forth my motion to-day. My motion was lost; and to-day I feel, sir, that I ought to make a few remarks, defining my position, and giving my reasons for thus moving. Sir, I am opposed to any legislation that contemplates a disruption of the ties that bind this Union together. I deem it improper legislation, entirely unbecoming, for, and if obstinately persisted in, pregnant with the deepest gloomiest, most destructive consequences to our country. Congress tried out the only geographical distinction between the North and South—the Missouri Compromise—and the act was approved by the Southern people. We now are called upon by this section to engraft upon our State legislation the same sectional policy which was condemned then. I am opposed to the Missouri Compromise, because it recognises and establishes a distinction between different sections in our country. We, sir, ought to be the last one to countenance, and encourage, and foster such a policy. When Congress blotted out the geographical line, caused by the Missouri Compromise, she blotted out the last one, and now no geographical division exists between the North and the South; and I never will contribute, by my voice or my vote, to establish any new line. We are either one united people, united in interest, united in sympathy, united in fraternal affection, united in prosperity and in adversity, living under one form of government, with common privileges and rights and immunities, enjoying in common the benefits and glory of Republican principles, or else we are a people divided; and this species of legislation only tends to hasten the dissolution of our government. I am opposed to it, sir, opposed in principle, and shall ever fight it. I would have no North, no South, no East, no West, no sectional interests, but an undivided Union. I am glad, sir, to see that Judge Cone has come out in favor of our President; I like to see him clothed in his right garments, and advocating the right policy.'

MR. WELBORN, of Whitfield—Sir, if war is to take place between the North and the South, from their aggressions and insults, let it come, with all its horrors. I for one will never yield, but struggle to the last.

MR. HARDMAN, of Bibb—Mr. President, there is a report of the committee on the Republic. Let us hear it, and all go off in a state of spontaneous combustion.

Judge Cone—Sir, I little expected to see a disciple (turning to Mr. Welborn of the Great Master of life, who teaches, when a brother smite thee on one cheek, turn the other also,) and tells us that 'blasphemy are the possessions for which shall inherit the kingdom of heaven,'—little did I expect to see such an uttering sentiments condemned by the Bible, which pronounces war a curse.

MR. WELBORN—I did not know that Bishop Cone was so well versed in Scripture: this is something new.

Judge Cone—Yes, sir, I know a great deal more about the Testament than those who call themselves priests, and make a business of teaching the glorious precepts of that glorious book. I am opposed to war, and if my belligerent friend wishes to engage in the deadly strife, he must excuse me, for I can't accompany. (All this was said with such admirable gravity, that the Senate indulged in roars of laughter and thunders of applause. Mr. Welborn is a preacher.) Judge Cone continued by saying—Sir, I have no bitter animosity against the North, that would lead me to utterly repudiate Northern interests. I am yet, sir, as true a Georgian as ever lived, and love my State and her prosperity. We have a President with national feelings, who will have at heart Southern interests, and who will stand by us. We have a sound President, and by this section you say he is not worthy of holding stock in your railroad company. I am emphatically an American, in name and in reality. Let us spread out our hands and take the Union in one broad embrace; let us rejoice in a unity of interests. Melting our individualities into one, our progress will be onward, upward. America, one and indivisible, now and for ever.

MR. WELBORN—I am somewhat surprised to see the great change in Judge Cone. During the last political campaign, he was most bitterly opposed to President Pierce, and called him an ungodly man. Now he comes out and speaks in the most glowing terms of Mr. Pierce.

From the Cleveland Leader. A SOUTHERN QUEBELL—MR. TOOMBS AND GEORGIA.

Southern men boast of their open candor, and of the fearlessness with which they avow their opinions on every question. Especially have they held up Mr. Toombs, of Georgia, as a man of this description. At the close of his late lecture in Boston, he was asked, by one of his listeners, whether CHARLES SUMNER would be permitted to lecture in Georgia? After a moment's hesitation he replied: 'Yes, if he would confine himself to the limits of the Constitution, and would not attempt to excite insurrection among the blacks.' This answer, cowardly and evasive as it is, has been approvingly published by all the pro-slavery papers in the North. Now, in the first place, we would ask Mr. Toombs whether there is any clause in the Constitution prohibiting men from speaking out their opinions in regard to slavery? and, in the second place, whether slaves are ever permitted to attend such lectures as CHARLES SUMNER delivers? His lectures would be just as likely to excite an insurrection among the inhabitants of Georgia, as they would be cowardly and evasive as it is, has been approvingly published by all the pro-slavery papers in the North. Now, in the first place, we would ask Mr. Toombs whether there is any clause in the Constitution prohibiting men from speaking out their opinions in regard to slavery? and, in the second place, whether slaves are ever permitted to attend such lectures as CHARLES SUMNER delivers? His lectures would be just as likely to excite an insurrection among the inhabitants of Georgia, as they would be cowardly and evasive as it is, has been approvingly published by all the pro-slavery papers in the North. Now, in the first place, we would ask Mr. Toombs whether there is any clause in the Constitution prohibiting men from speaking out their opinions in regard to slavery? and, in the second place, whether slaves are ever permitted to attend such lectures as CHARLES SUMNER delivers? His lectures would be just as likely to excite an insurrection among the inhabitants of Georgia, as they would be cowardly and evasive as it is, has been approvingly published by all the pro-slavery papers in the North.

NORTHERN NEGRO STEALING.

A correspondent suggests that the Legislature should pass a law imposing a premium to any negro who will inform against any white man who may try to induce him or her to abscond—that negro testimony should be declared valid against all persons who may come here from a State that admits negro testimony against white persons—that all vessels and cargoes in which negroes may be found secreted should be confiscated—that the captain and mate of such vessels should be punished with death by hanging, if being their duty to know who and what is on board, and should consequently be held responsible therefor.

We copy this, not to quarrel with the natural and excusable anger of the slaveholder at being deprived of what he deems his property, but to show in what direction he turns for redress. The Northern people, who feel their personal or political rights infringed, appeals to the Courts, the Legislature or Congress, to the Executive or to the ballot-box. His appeal is always to the law, and he does not dream of making it in any but the lawful way.

But the injured slaveholder almost invariably appeals not to the law, but to violence. He proposes retaliation. He threatens 'diemion.' He carries and trusts in his bowie knife and revolver. He counsels punishment by mob, or by hanging by Judge Lynch, or by 'tar and feathers.'

The 'last argument of kings' is always the first argument of the slaveholder. To judge by his acts, he believes there is more virtue in a stout bludgeon than in the Constitution, more faith to be put in fraud than in law. Such a man is no true believer in the Republican system. The lessons of the Revolution are lost to him. He clings to the old tradition, but upon his rights cannot be trusted to popular government, but can to brute force.

The fact is its own commentary on the system out of which it grows.—Albany Eccl. Journal.

LETTER FROM HON. J. R. GIDDINGS.

To the People of the Twentieth Congressional District of Ohio: FELLOW-CITIZENS,—The long-pending contest for the election of a Speaker has terminated. Freedom has achieved a very important victory in the House of Representatives of the American Congress. The doctrines of Jefferson, of the fathers of the Revolution, have been re-established in the citadel of oppression. I should do violence to my own feelings were I to remain silent on such an occasion; and I seize upon my first leisure moments to tender you my heartfelt congratulations. Its salutary effects are to be enjoyed by you, by your children, and your children's children. I pray you not to understand me as addressing any particular party; I embrace in these salutations the people of all parties. Those who have opposed the progress of freedom were honest; and to them and their offspring will the blessings of a free Government be as important as to those who have labored to illustrate that Government from the curse of slavery. In the fullness of my heart, I greet you all, and pray that you and our Government may all be purified from the crimes of oppression. The 23d of February, A. D. 1856, will mark an important era in the history of Congress. On that day, a man who dared declare that he held, with the early fathers of the Republic, that all men are endowed by their Creator with an inalienable right to life and liberty, was elected Speaker of the House of Representatives. He stood firmly on this rock of truth. The shafts of slaveholding calumny and vituperation were hurled at him. But he looked his opponents in the face, bade defiance to their impotent assaults, and triumphed. He was elected upon the identical doctrine for the utterance of which, I was driven from my seat in this body fourteen years since. You bade me return and maintain the doctrines which I had avowed. To the extent of my humble abilities, I have obeyed your behest, and those doctrines are now re-established by a majority of this body. In what I have done, I have acted as your agent, representing your views. If there be honor to those who have stood firmly as the advocates of freedom, that honor belongs to you, in common with those who acted with you. I claim nothing more than to have been the fortunate Representative of your doctrines and interests. This progress of truth is without a parallel in the history of our Government. We may well say, 'It is a victory of truth over error, of freedom over oppression, of justice over crime.' Let it stimulate us to further and greater efforts. I rejoice at the appreciation of this important vic-

tory by the people. The lovers of liberty may well rejoice...

Here, too, I see the warmer feelings of our nature gushing forth from honest hearts...

ing wretches would not then have been so 'frenzied and bold'...

ALF'D BURNET. Through it goes hard for a small paper, like ours, to find room for so many matters upon one subject...

THE LIBERATOR. No Union with Slaveholders.

BOSTON, MARCH 7, 1856.

KNOW-NOTHINGISM WITHOUT A MASK—MILLARD FILLMORE NOMINATED.

The National Convention of the 'American,' alias 'Know-Nothing' party, assembled in the National Hall, in Philadelphia, on the 23rd ult. Delegates were present from every State in the Union...

Mr. EAMES, of Massachusetts, said his colleague (Mr. Arnold) represented Massachusetts; that he (Mr. Eames) had been invited to cast reflections upon the gentleman who last spoke...

Mr. STEWART, of Pa., nominated Millard Fillmore, of New York, as a candidate for President, and Andrew J. Donelson, of Tennessee, for Vice President.

The following resolution was adopted:—Resolved, That the Executive Committee are authorized, at their discretion, to alter the date for the assembling of the National Convention...

In view of this high-handed pro-slavery action on the part of this profligate Convention in Philadelphia, we cannot better express the feelings of our breast than by adopting the language of the Worcester Spy:—'What do we see? At the first great national gathering of this so-called American party, convened for the purpose of nominating the standard bearers for the Presidential contest...

ACCUSED BY THIS UNION!

The following is the mournful, shocking, most infamous termination of the slave case in Cincinnati, which has sent such a thrill of sympathy and horror throughout the land...

Washington City, Feb. 8, 1856.

JACKASSES.

Start not, 'gentle readers,' at the coarseness of our caption. 'Gentle readers,' indeed, who in colloquial parlance receive this title...

Mr. COBB—Sir, I hardly need say to you that I shall not take from the money I have paid you but I want you to stop the Black Abolitionist paper...

JOHN P. STEVENS.

Next, on opening the Liberator, the first article under the first head, 'Relief of Oppression,' was the first to meet our view.

And what have we to say? Why simply this: they are the very pests of old fogy conservatism, —the worst enemies of the weak causes they espouse...

Mr. GARRISON long since understood their value, and as a member of his company is, as always given them a "refuge" in his paper, the most effective department in it.

Under the position of this Administration is violated its constitution for the sake of opposing evils which are of vastly less consequence than the sins of slavery...

Mr. GARRISON said he represented a district where they did not know an abolitionist from a spavined horse. Great laughter, of course, at this brilliant allusion.

Mr. HOGUES, of Wisconsin, said he was a native American, but wanted to find out whether he was a member of the Convention; if not, so to talk his wife and children.

Mr. JOHNSON, of Pa., defended himself against the charge of abolitionism, but he was opposed to the Kansas bill. In no other sense was he an abolitionist.

Mr. EX, of Massachusetts, wanted to change his vote, because he did not want to appear on the record voting with negro-worshippers, (applause), and also to give the reporter of the Tribune an opportunity to call him a 'dough-face,' as he believed he had not much of an 'e'ly to lay.

Mr. DOWDSON, of Tennessee, I lack words to express my amazement at the vote which you have honored me. I have not sought it, and I shall not decline it.

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THE MANIFESTO OF THE TRACT ADMINISTRATION.

Though it goes hard for a small paper, like ours, to find room for so many matters upon one subject, we have yet made room, this week, for the manifesto which has been recently sent out from the Tract House in New York.

It is unconstitutional for the Tract Society to publish anything which is not directly adapted to diffuse a knowledge of our Lord Jesus as the Redeemer of sinners; and of that which is calculated to receive the approbation of all evangelical Christians.

Now, concerning this argument, we have three remarks to make. In the first place, we utterly deny the truth of the minor premise of the syllogism.

Tracts against dancing (No. 491); sleeping in meeting (No. 48); novel reading (No. 515); the manufacture of ardent spirits (No. 242); the sins of traveling (No. 341); the sins of dress (No. 170); theatrical exhibitions (No. 180); amusements (No. 73); the sins of litigation (No. 168); and others which have been issued by the Society...

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THE TRACT SOCIETY.

The New York Independent is carrying on a crushing war against the policy of the Tract Society in regard to slavery. The Society argues, prays, binds the dust of sophistry in the face, threatens, rebuffs, shows wrath to the nation, and exhibits curious signs of distress...

Mr. RICHMOND, of Mass., attempted to get the floor. The Chair ruled him out of order. Mr. RICHMOND said he had been summoned to the floor, and he had been summoned to the floor...

Mr. THURSTON, of Massachusetts, followed. He expressed his surprise that the same courtesy had not been extended to Northern men that had been given to Southern gentlemen. He desired that Massachusetts should be heard a little more, and in a different manner from what she had been in the speeches of some of her colleagues...

Mr. BROWN, of Massachusetts, followed. He expressed his surprise that the same courtesy had not been extended to Northern men that had been given to Southern gentlemen. He desired that Massachusetts should be heard a little more, and in a different manner from what she had been in the speeches of some of her colleagues...

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NATIONAL REPUBLICAN CONVENTION.

This Convention assembled at Pittsburgh, (Pa.) on the 22d ult.—twenty-three States being represented on the occasion. Francis P. Blair, (a slaveholder?) of Maryland, was chosen President, who presented a paper, drawn up by himself, from 'The Republicans of Maryland to the Republican National Convention'...

Speeches were made by Horace Greeley, Joshua R. Giddings, Preston King, Rev. Owen Lovell, Mr. Gibson and Mr. Kremen of Ohio, Mr. Carling of Illinois, George W. Julian, Judge Spalding, and others.

Mr. FILLMORE received thirty-two of his votes from States that never gave anything but Democratic votes in the electoral college; and had the rule been adopted of allowing only the delegates actually present to vote, Mr. FILLMORE would not have been nominated, there being ninety-two votes against him.

Mr. DONOVAN, of Tennessee, I lack words to express my amazement at the vote which you have honored me. I have not sought it, and I shall not decline it.

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ESSEX COUNTY A. S. SOCIETY.

This Society held a quarterly meeting in the lecture hall, South Danvers, on Saturday evening last, Feb. 29 and 10. On Saturday evening the meeting was called to order by the President, C. L. Remond, and the usual invitation to a free platform given to all present...

Adjourned, to meet at 10 o'clock Sunday morning. SUNDAY. Met pursuant to adjournment. Vice President E. F. Burnham in the chair. The record of the last meeting was read by the Secretary.

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Adjourned, to meet at 10 o'clock Sunday morning. SUNDAY. Met pursuant to adjournment. Vice President E. F. Burnham in the chair. The record of the last meeting was read by the Secretary.

LETTER TO PARKER PILLSBURY.

LIVESTOCK, Penn., Feb. 25, 1856. To PARKER PILLSBURY, England: DEAR FRIEND, You are far, far away, and an ocean rolls between our bodies, but no ocean can roll, no river flow, no continents stretch, between our thoughts and our sympathies. These know no geographical lines nor national distinctions. As I move through this country, any where between Cape Cod and the Mississippi, I meet your spirit, your thoughts and your words, as you have stamped them on loving and noble hearts. It is beautiful and refreshing thus to be in contact with you; to hear your name spoken with affection, and your words and sentiments quoted with reverent respect.

Slavery and their apologists. Slavery has fled for refuge to the bosom of a God and a church and clergy that can shelter criminals so all-over dripping with innocent blood as are American slaveholders and their apologists. Show to the people there the true character of what they have regarded as the 'model Republic.' Will there be war between England and America? The people of England need not fear it, while slavery bears rule; for the first blast of such a war-trumpet would sound the knell of slavery. The contest for the Presidency is begun in earnest. The South are trying to unite on Pierce. Cushing is laboring for the nomination of the Democratic party. The Republicans have met in Pittsburg to form a platform. I have not seen it, but they will not utter one word against slavery, only against its extension.

appearances, I should judge that the Rev. gentleman shared my sympathies. At last, approaching Mr. Warren, a prominent member of the church, said Warren very decidedly condemned the allusion to Kansas affairs, remarking that if he should go there, he would 'join the Missourians'. After the congregation was dismissed, I stepped up to Warren and said, 'Do you read the Tribune?' He looked at me somewhat savagely, I thought, and replied in the negative. Pulling a Tribune from my pocket, I said—'Permit me to point you to some statements here. Perhaps you do not know the kind of work the border ruffians would put you to.' He now became somewhat excited, and made some impertinent remarks. He said he wanted none of my 'newspaper lies'. I then asked him if he would like to take service with the Kickapoo Rangers, and if he thought that playing the cut-throat and assassin would comport with his profession? He indulged in some abusive language, and I left him, after complimenting him with the assurance, that from the spirit he seemed to possess, I felt confident he would make a better border ruffian than church member.

'Inspector,' the Washington correspondent of the New York Courier and Enquirer, thus speaks of Gen. Wilson's abolition of Toussy:— 'Mr. Toussy, paper-maker to the Administration, who has been instructed out of his seat by his State Legislature, and who represents no part of Connecticut but his own paper-mill, sprang forward, to prove his ability to the Legislature, and made a very ominous and very bold speech on the other side of the Chamber, denouncing them as agitators, rejoicing that at last justice was about to be done upon them, and condescending with them that their occupation was about to be lost.

Woman's Rights in Nebraska.—Civilization in the West is getting the start of the East. While in this part of the country we are only discussing women's rights, the lower branch of the Legislature of Nebraska has passed an act extending the right of suffrage to women. It passed by four majorities, but we do not find that it was acted upon by the other branch.

SPECIAL CONTRIBUTIONS To the American Anti-Slavery Society, in aid of the new series of Tracts. Scotland.—From Edinburgh, to Samuel May, Jr., for publishing Scottish Remonstrance, \$23.16. Massachusetts.—Rev. James W. Thompson, Salem, 2; Martha Fletcher, 1; Lydia L. Walker, 50; Sophia S. Woodbury, 25; Abigail W. Sprague, 25; Almira Lock, 25; Chaney W. Carter, 25; Francis H. Drake, 25; friends, 25; all of Leominster, Ohio.—Wm. F. Parker, Cleveland, 1.25. Indiana.—Thomas W. Bailey, 50. By Joseph A. Howland: Rhode Island.—At Valley Falls, \$2.82; Woonsocket, 2.83; Edward Harris, do. 5; Samuel Chase do. 2; Elizabeth Chase do. 4.5; Upton 2. Massachusetts.—At Millville 2.45, Upton 2. By Aaron M. Powell:— Michigan.—S. McGee, Albion, 25c. M. Cheesman 25c. Hartwell Russell, Fairfield, 2. S. B. Fundy and A. W. Bennett 25c. Manly Smith, Brighton, 25c. M. Lee, Howell, 25c. H. Gardell, do. 25c. A. Ricker, Lyons, 25c. friends 1.50. FRANCIS JACKSON, Treasurer.

Dear Parker, watch the progress of events here in Church and State, and lay them before the people of Europe. You can understand them and expound them to the people. Do what you can to fasten the brand of Liberty and outlary from social life upon American

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HON. HENRY WILSON

In the United States Senate, February 18 and 19, 1855.

A message from the President of the U. S. States was read to the Senate...

Mr. Wilson—Mr. President, the Senator from Connecticut...

The Senator from Connecticut commends to the consideration of this Senate...

The year of 1854 opened upon a vast territory, lying in the heart of the continent...

"Crash them out," is the language! You will remember, sir, that the Attorney General...

"To those who have claims of conscience as to violating laws, State or national, the time has come...

"Qualms of conscience as to violating laws, State or national," No, sir, that will never do. Such impositions must be discarded...

Mr. Wilson—Allow me to ask the Senator a question. He has just said that he is not a slaveholder...

Mr. Wilson—Well, sir, I do not wish to contend with the Senator about the taste of this border...

Mr. Yule—Will the Senator excuse me for a moment?

Mr. Wilson—Certainly. Mr. Yule—I have been listening with much interest to the Senator's remarks...

"The first ballot-box that was opened upon our virgin soil was closed as by over-weighing numbers...

An examination of details will reveal the extent of this invasion. In the election district of Kansas...

The character of this invasion will appear in an extract from a speech made by one of those eminent heroes...

"I tell you to mark every scoundrel among you that is the least tainted by free soilism or abolitionism...

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